

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

## CHRISTIAN REFLECTOR

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## Religious Miscellany.

From the New York Observer.

### "No room in the Inn."

A pious traveller, called to spend the night at an Inn, some years ago; and after supper desired the landlady to assemble the house for family worship. "Ah!" said she, "when our Lord Jesus was born, he was laid in a manger, because there was no room in the Inn; and I have been in this business for many years, and have never yet found room for Christ in the Inn." She seemed to be a well-disposed woman who would have willingly complied with the traveller's kind request, but she knew that her house was not a house of prayer; that Christ had never been acknowledged within its walls; that the Savior must lie in the manger rather than be received in the Inn, and she could not consent to have family worship there.

There is something striking in the strange apology the woman made for not having prayer. No room for Christ in the Inn! The humblest traveller that passed that way, had but "two pence," the gift of some good Samaritan, might find shelter under her roof. She was no respecter of persons. But when the Lord of glory came by; when he who lay in his Father's bosom, and was clad with light as a garment, and had stars for the jewels of his diadem, sought rest, there was no room for him in the Inn.

It was so when he came escorted by "angels bright, in robes of light," and made his entry upon the world he was to redeem. Though heavenly voices announced his coming, though men from the East journeyed to worship him, at his birth, gifts of gold and frankincense lay at his feet, he slept in a manger; for there was no room in the Inn for the Kings of kings.

Why is it so unusual to find the Savior at an Inn? Hospitality is the business of the house; and one would think its doors should like the gospel gates, "stand open night and day." He does lodge at some of these houses by the way. It is delightful to a journeying Christian, to find in a public house the table strewn with religious books, and tracts, and newspapers, showing that the King has made provision at that house for the comfort of his pilgrims. And it is grateful, on retiring to your chamber, to find the Bible there, your companion for the night. It is sweet to lie down in such a house, and feel that the "angel of the Lord encampeth round about them that fear him," and that he will guard that dwelling while his children sleep. And yet it must be confessed that there are few Inns where the voice of prayer is heard; where the Savior is a guest; where religion is honored, and the pious traveller feels that he has reached his home. Such Inns are usually to be known before you enter by some sign that assures the traveller there is no spirit there, but the spirit of quietness, and order, and love. In a word, the sign of Temperance generally marks the Inn where there is room for Christ. I say generally, for I trust there are some cases where religion finds a shelter, from which intoxicating drinks have not yet been excluded. Indeed I know a landlord who, after shutting up, and before he quits his bar at night, prays so loud, that all his neighbors know that selling spirits does not hinder him from prayer. But such praying men are rare; and when they are to be met with, the neighbors seem to have an uncharitable suspicion that their prayers are made for a pretence, and only serve to keep a little quiet a very troublesome monitor within.

And with only here and there an instance of a praying landlord, it is too true that Christ Jesus finds the Inns in this country, as full when he seeks admission, as they were in Bethlehem of Judea.

It is a common thing for travellers on entering a public house, to look over the register of guests to see if any of their friends are there. It would be well to make an early inquiry if the Savior ever "turns aside to tarry for a night" in that place. Perhaps you might introduce him. When Dr. Payson was at the Springs, he called together the guests at the hotel where he lodged, and his delicate but faithful counsel, his solemn and fervent prayers, are felt to this hour by some who listened to them, though he has long since gone to his "Father's house, where there are many mansions." There was room for Christ at that Inn. When he has once taken up his abode, all that offends him will quietly retire, and he soon finds himself surrounded by those only who would rather lie in a manger with Jesus, than in a bed of down without him.

IRENEUS.

THE BIBLE among the colored people of Jamaica is thus spoken of by Br. Clarke, a missionary at Brownstown. Many of our brethren remember Br. C., as he spent some time in this part of the State two years ago.

"No part of the world is under greater obligation to the Bible Society than this Island, and no where have its operations been attended with more delightful results. The effect of the circulation of the word of life amongst the emancipated sons and daughters of Africa in this neighborhood has been most cheering. It has in connection with the preaching of the gospel and instruction in the Sabbath-schools, completely changed the moral character of the people. Although the district contains at least 10,000 negroes, nearly half of whom are attached to my congregation, crime is scarcely known, and a drunken black man seldom to be met with. The people are as industrious as any peasantry in the world; and, in intelligence, fully equal, if not superior, to the peasantry in England. Their

attendance on the means of grace, and their liberality to the cause of God, is remarkable. A great proportion have a pleasing acquaintance with the scriptures; and there are few who have not clear views of the way of salvation by Jesus Christ. There is a great desire to possess the whole of God's word. I have sold 400 copies of the Bible, and have orders for upwards of 500 more."

Can any person read the above without rejoicing at the results of emancipation in this island? Notwithstanding all the embarrassments and turbulence alleged to have followed it—allowing them to the full extent that falsehood and exaggeration have made them, and they are empty trifles compared with the benefits. What a pity it is that the people of the United States could not be sufficiently united to copy England's example, and devote a portion of the national domain to the purchase of the emancipation of the colored people at the same rate!

What a pity it is, that the people of the United States will not agree to "devote a portion of the national domain to the purchase of" all the rum shops, taverns, distilleries, &c. &c. in the country, for the emancipation of the drunkards from the cruel fate that binds them.

THE PERSECUTION OF BR. ONCKEN, and his faithful companions, by the Senate of Hamburg, under the instigation of the Lutherans, is fully confirmed by a letter from Joseph Rothey, published in the July number of the London Missionary Magazine. It seems the church of which Br. Oncken is pastor, from a mere handful, organized in 1834, when Br. Sears was in Germany, has increased to more than one hundred members, of whom three are English. As their numbers have increased, their afflictions have been multiplied. The cruel and bitter spirit manifested towards them is quite equal to that of papists towards Protestants in the dark ages. The enjoyment of the public services of the sanctuary was two years since interdicted, and repeated petitions for relief, one from the Baptists of America, have been utterly refused. They begged merely for the privileges granted to the Jews, Roman Catholics, and Independents, but in vain. Persons were allowed admission only by tickets, and no spectators were permitted to remain at the administration of the supper; and when individuals were baptized, they must be taken by Br. Oncken in a boat, with much trouble, to one of the Hanoverian islands, on the Elbe, to enjoy the privilege.

Several edicts were passed against them by the Senate—one of April, 1839, has these passages: "The Senate neither acknowledges the society which he [Oncken] denominates a Baptist church, nor himself as a preacher; but on the contrary that the Senate can only view it as a criminal scheme of which he is the sole author." "Forbearance has reached its utmost limits"—and he is commanded to "Abstain especially from all administration of the sacraments, from baptism and every other schismatic religious rite." In November following, another edict required "the church under the severest penalties to give up its meetings within ten days from the date of the decree." Br. Oncken going into other territories to baptize was forbidden.

These societies increased until Br. Oncken on the 13th May, was thrown into prison, and treated like a criminal. "His pockets were searched, and every thing taken from him. No one was allowed to see him but his wife, who is an English lady, and that but for half an hour in the presence of the functionaries. They were forbidden to speak only in German." In the midst of it all, however, he has been greatly sustained. In one of his letters he uses this language: "I rejoice to say that the Lord has stood by, and blessed me with the enjoyment of peace. The prison is to me the gate of heaven. The Bible and the God of the Bible are on our side, we can not want for more. Though earth and hell join to crush the Redeemer's kingdom, He who hath his throne in the heavens laughs at the folly of this array against him. He will bring the counsel of the heathen to nought, and reign forever and ever." What sublimity is here! Could any one, unless under the spirit of the primitive saints, pen such triumphant expressions?

The period of his imprisonment, however, has terminated, being only for four weeks; but the troubles of the poor disciples are not. They are still afflicted and tormented. Their place of worship is invaded by the police, as though it were a den of thieves, and they are insulted and aspersed with violence. One and another of the poor brethren who have taken the lead in meetings have been seized and imprisoned, and one of them for having a number of disciples at his house on Lord's day, to read the Bible and offer prayer to God!

And can there be such treatment of innocent Christians in the free city of Hamburg, in the nineteenth century, because they immerse believers according to apostolic practice? It is even so; and rationalists and orthodox, with all their previous opposition to each other, like Pilate and Herod, are here made friends, and unite together in the persecution of the poor Baptists. Well, be it so. They are giving by it a glorious publicity to the truth, that will react hereafter on the kingdom of the adversary, to its entire prostration. One would think that the devil, with all his experience, had learnt more wisdom.

N. Y. Baptist Register.

Why Sleep Ye? Few Christians to whom this question may be put with great propriety at this moment. It is a question easier asked than answered.

Why sleep ye? Have the labors of the field been so arduous that "tired nature" seeks her "sweet restorer, balmy sleep"? It is not apt to prove in spiritual labor as in the natural, that repose is necessary to invigorate the powers. Life in Christ's service, watchfulness at the post of duty, high and increasing enjoyment in the divine life do not cause weariness. The more the believer watches with his Lord, the less he feels the need of sleep.

Why sleep ye? Is there nothing to be done? Have all around you been gathered into the kingdom; have you discharged your whole duty to a world lying in sin; and have you grown in grace until you have reached the stature of a perfect man? If not, there is something to be done. It is no time

to sleep till the labors of the day are past. While one soul is perishing for whose aid you may put forth an effort, while there are enemies in your own heart not yet subdued, while there are heights of holiness to which you have not yet attained, there is no time for sleep.

Why sleep ye? Are you discouraged by the difficulties and dangers to be encountered in the heavenly journey? The way to the crown is by the cross. It leads over Calvary. You have not been burdened as your Master was when he was under the weight of the tree. You have not been forsaken of the Father as he was, when he hung upon it. You have been sustained by his love, encouraged by his example and the example of the holy men of old who endured unto the end, and having witnessed a good profession, have entered into rest. Grace according to your day is secured, and may be had for the asking.

Why sleep ye? Is not the prize before you worth striving for? He who runs with a race for a crown of laurel that soon fades, and not a crown of life that never fades, is not a runner to the glory. He who has been to the capital to receive an earthly crown would not loiter in the journey. The crown of life is eternal and glorious. The Lord, the righteous Judge will give it to you in the day on which he makes up his jewels. It is set before you. It shines in the distance as a star to fix your wandering eye. And you will not sleep when the prize is in view. Such slothfulness is madness as well as guilt.

It is high time to awake to the reality of the church has slumbered long enough over the wants of a dying world. Its slumbers ought to be disturbed by the groans of the perishing, and the wails of the lost. The church ought to awake out of sleep, and arise and shake herself from the dust. The church ought to awake to more energetic, efficient, systematic, persevering effort for the salvation of men. Thousands in her vicinity, millions abroad, hundreds of millions all over the earth are not asleep. They are moving onward rapidly to the gates of death. The day now lasts. The night soon cometh; the night when sinners perish, and the church can do nothing for their deliverance. And the church is made up of individuals. The whole is composed of parts. The duty of the church is the duty of its individual members. What is said unto one is said unto all; WATCH.—N. Y. Observer.

### Death in the Pulpit.

In the last Scottish Guardian received, we find the following melancholy account of the sudden death of the Rev. Mr. Coltart, in the pulpit, while engaged in preaching. The deceased is contained in a private letter to the Rev. Dr. Brown.

Manse of Comrie, 12th June, 1840.

My Dear Sir, In answer to yours, which I have this moment received, I am sorry to inform you that the intelligence which has reached you is too true. Mr. Coltart literally died in the pulpit. He had expected him to breakfast, but he did not appear. I found him in the vestry, a few minutes before public worship commenced. Apparently well, except that he complained of having caught a cold. I commenced the service of the day as usual, after which Mr. Coltart ascended the pulpit apparently in perfect health. He proceeded in his discourse with more life and animation than I had ever before observed in him; and though he preached pretty copiously, he seemed quite well and vigorous, till having just uttered these words—"the liberty with which the children of God are made free," he suddenly ceased, turned his head round a little, and then sunk down upon the seat. I was looking at the moment, and he instantly with him. A surgeon was in the church; but in a minute or two, and before any thing could be done, he was dead. The jugular vein was opened but without the slightest effect. You may easily conceive into what a state of consternation this sudden event threw us. He actually died before the multitude, who a minute or two before had been listening to his living voice. His friends and all who loved—who are as many as knew him—will find some consolation in being informed that he died offering to sinful men the riches of God's mercy in Jesus Christ. His text was Jeremiah vii. 22—"Is there no faith in you? say ye, we will not hear: we are evangelized. Mr. Duncan of Kirkintilloch, who was to have officiated in the forenoon, addressed to us a very suitable discourse in the afternoon, lasting a few words as well as the excited state of my feelings would allow me; and at seven, myself and the elders, and a few other prisoners, attended, and put the body in a coffin, to convey it to a private burial place. 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*Extraordinary Longevity.*—Mr. John Andrews died in Shelby county, La., on the 16th of July, 1840, at the advanced age of 221. He had been during his life a stranger to sickness and the use of medicine, and seemed to sink at last without dis-  
—Banner and Pioneer.



## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, AUGUST 19, 1840.

From our Correspondent.

NEWTON ANNIVERSARIES.

NEWTON-CENTRE, AUG. 19.

The anniversary of the Theo. Institution at this place was held to-day. A brief account of the exercises and other services connected therewith may not be unacceptable to your columns.

The occasion as usual has drawn together many of that class of people who feel peculiar interest in the growing importance of an able and efficient ministry. J. Taylor Jones on Monday gave an interesting address before the students on the subject of missions, and illustrated with great clearness and effect, the nature, qualifications and urgency of the Missionary's work. It is rather painful to learn that but few of the present students have this work in anticipation. In the graduating class, twelve in number, not one expects to live or die on heathen grounds, and yet to the first twelve ministers of Christ, the divine command was, "Go ye into all the world, teach all nations." And the command was obeyed. Whatever be the cause of this deficiency, whether the want of funds in the Board of Missions, or the want of compassion for the souls of men, it is not easy to say. But since foreign fields of labor especially require well trained forces, it would seem necessary to hope of salvation for the heathen that some are every year going forth from these consecrated walls.

Yesterday, Rev. Mr. Hague delivered an address before the Rhetorical Society, in which he gave a sketch of the life and character of that wonderful man, John Wickliffe.

The subject of course gave but little scope for originality, and yet the speaker presented it with unusual interest. He was followed by Prof. Kendrick of Hamilton Theo. Institution in a Poem, on a subject which might be called, True immortality founded alone on religious character, as formed by the gospel of Christ. This was placed in contrast with worldly ambition, as seen in the citizen, the conqueror, the poet, the orator and the philosopher.

In the evening Dr. Chapin, of Columbia College, gave a discourse before the Society of Missionary Inquiry, some thoughts of which were the following, founded on Rom. 10: 13, 14.

The interrogatories in the text show that the conversion of the Gentiles was to be effected only by the preaching of the gospel through the ordained missionaries of the church. The ground of this necessity was not an impossibility to do otherwise, but the settled purpose of Jehovah to employ human instrumentality. So Paul understood it, and explained it, both by word and example. He believed that hereby not only a chance would be offered for eternal life, but also that multitudes would be actually saved. This is the proper example for our imitation. Consider then the reasons on which the duty is founded.

1. Missionaries are to be employed in furnishing the Gentiles with the word of life. This is made plain by many declarations of scripture.

2. This rule of publishing the gospel through the church is infinitely dear to God. This is clear both from Scripture and analogy. Besides, this is taught by the commission given to the disciples, to go and teach all nations. They had the promise of divine support. This promise was partly fulfilled on the day of Pentecost when the preaching of the gospel was so signally blessed in the conversion of souls.

Again, To this rule Jehovah has ever paid regard. When the apostles were shut up in prison, God did not supply their place with angels, but brought them forth from their confinement to preach the "words of this life." Philip was directed by the spirit to the chariot of the Eunuch. Paul after conversion did not enter upon the ministry till instructed by Ananias. Peter was directed to go to the centurion and speak "words whereby he might be saved." What honor is thus conferred upon the ministry, and what proof that it is a means infinitely dear to God.

Further, Obedience to this rule is still required. No other is provided, although the consequences of neglect on the part of the church are awful in the extreme. Nearly two thousand years have passed since the rule was published, and yet where the gospel has not been preached, sinners have perished without a remedy. So it is now.

3. Reasons why this rule should be obeyed. Enough of these may be seen both in results of duty and of obedience. Neglect involves the church in blood-guiltiness. Serious charge indeed, yet true—So taught Ezekiel to the watchmen of God. So felt Paul as to his own case, and to others. To him that knoweth to do good and doeth it not, to him it is sin. The church know their duty to send the gospel to every creature, and are therefore responsible. The heathen are yet in a dreadful state and yet what has she done to save countless millions from woe. Neglect also endangers the very existence of the church. God spared not the natural branches, the Jewish churches, why can the Christian church, hope to be spared, unless they "continue in his goodness" by obedience to his commands?

3. Neglect of this duty exposes the church to reproach. Ye, said the Reformer, are witnesses of these things, not only in Judea, but in the uttermost parts of the earth. The first disciples did their duty. Within 30 years after Christ, the gospel had been published in every part of the Roman world. But unlike this has been the character of the church since! Error and delusion has followed her apathy, so that instead of being as formerly 30 Christians to one Pagan, there are 30 Mohammedans to one Christian. Who is responsible? Infidels do not know or would not attribute it to the neglect of Christians, but to the impotency of the gospel, thus the reproach is cast upon its author.

But more powerful than these evils are the blessings which would attend obedience. Honor would be largely accorded to the church and bring the "fulness of the Gentiles" to a reception of the truth. The grand reason no doubt why such results have not come yet, is because efforts have been made on so small a scale. The divine command is, "lengthen thy cords, strengthen thy stakes." On this passage Carey based his motto, "expect great things, attempt great things."

In this way, the way would be opened for the restoration of the Jews.—This great event—the return to their father-land—so much disputed and dis-

believed and sneered at even by Christians, would animate the church with fresh vigor, and confound its opposers with amazement. Yet previous to this event, it is made plain in Paul's reasoning that there must be a large ingathering of the Gentiles.

From the view now taken it may be seen why God waits to bestow glory upon the church. She does not live up to his robes. When Christ saw his sheep scattered abroad as sheep having no shepherd, he did not call down angels to lead them, but disciples to "pray the Lord of the harvest." He had other attributes to display besides power. Whether this command be now obeyed let our monthly concert answer. While impressed with this subject, and perplexed to know what to do, we can safely employ this means. But it must be done in earnest, like Jacob of old, who wrestled until day; and keep in immediate and constant view the whole heathen world. May such be our course, and great will be our reward in heaven.

The exercises of the Anniversary, began at 10 o'clock.—The following are thoughts briefly presented on the occasion. They should not be considered as perfect representations of the addresses.

## ESSAYS BY THE SENIOR CLASS.

1. Qualifications of a Theologian.  
CHARLES W. REDING Portsmouth, N. H.  
His office is to attain the doctrines to be believed and the duties to be practised, and these are found alone in the Bible. To this he should bring intellectual qualifications and a sanctified spirit. Pres. Edwards was an eminent illustration. In connection with this, the Theologian must possess a correct knowledge of specific doctrines properly arranged, sound and discriminating judgment properly controlled by the teachings of the Spirit. No less important is a spirit of kindness and love, and unwearied patience.

2. The connexion of science and religion.  
SANFORD LEACH, Shutesbury.  
The laws of a moral and physical world having the same author, it might be supposed that mutual relations are indicated. Though religion and nature have distinct provinces, they can never disagree. Had the Reformers been destitute of either qualification, they could never have succeeded. Superstition has ever feared the progress of science. True religion has rejoiced at it. Infidelity, however, has here hoped to triumph. But the researches in science, whether in astronomy, philosophy, geology, origin of the world, or the history of man, have only proved in direct confirmation. Every weapon as it by magic has leaped from the hands of infidelity for the defence of the truth.

3. The attempted reformation in Spain.  
BENJAMIN S. CORRETT, Hopkinton.  
The doctrines of the Reformation were introduced by the disciples of Luther under Charles V. and for awhile advanced rapidly without opposition. Soon suspicions of its power created the Inquisition, and apparently exterminated Protestantism. Such a conquest is not to be attributed to any want in legitimate power of truth or to want of piety and prudence in its advocates, but to the extremities of civil and religious despotism on the one hand, the saddest ignorance of the people on the other. Whatever be the causes, the guilt altogether rests upon the Spanish nation, and how great the restitution, as appears in her present darkness and degradation.

4. Pastoral Activity.  
FRANKLIN MERRIAM, Westminster.  
This is needed both by physical and mental wants; much more however, by the responsibilities of the pastoral office. He must study the scriptures constantly with direct reference to the wants of his people and upon the world at large. Such a man cannot be idle and do his duty, and cannot fail to be profited. The reaction upon his piety, and happiness will be powerful, and at last when he comes to look back upon his past life, it will be with happy reflections of having tried to benefit his race.

5. The want of agreement among interpreters.  
ROBERT C. MILLIS, N. Y. City.  
The difference is frequently supposed to be an objection to the Bible itself, but without reason. Such differences are few and small and they have grown out of the different objects contemplated by interpreters at the time. Nor is diversity always a contradiction. Hence the ground of objection becomes very narrow. Other deficiencies can be accounted for in the same way in which we could explain many of the different interpretations of any human book. We would allow for the influence of ignorance of the language the effect of fancy and pre-conceived opinion. In regard to the Bible, the greatest obstacle is the unwillingness to conform to its precepts. No author can be understood till appreciated, and piety is indispensable to understand the language of pious hearts.

6. Caution and enterprise in a Christian minister.  
MARTIN EYME, Jr. Robinson, Me.  
This is evident from the public nature of his calling. He is placed in prominent view; and needs therefore to be anxious for his example. His instructions must be appropriate and well-timed, and have an important bearing continually upon the best interests of men. While caution therefore is necessary to determine the things to be done, enterprise is indispensable to their accomplishment.

7. Missionary efforts of the Jesuits in Japan.  
JACKSON SMITH, Middleton, N. J.  
This essay presents a sketch of the extraordinary zeal, labors, sufferings, success, and final defeat of this band of men.

8. Pastoral Responsibility.  
JOHN F. BURNAP, Portland, Me.  
This involves the duty of preaching the gospel with simplicity and fidelity, from a love to the souls of men. Besides feeding the flock, he must defend it, and guard its spirituality, strength and stability. Much is required of him in his pastoral visits, particularly, a consistent example with the dignity and sacredness of his office. He is mainly responsible for his own flock, not for all. Nor is he to be drawn into every moral enterprise to the neglect of his own charge. While drawing from learning whatever can really give him aid, he is not to make it a favorite pursuit, until he first resign his pastoralship. Yet never let him substitute human learning for the wisdom of the Holy Ghost. No matter how great be his standing and success in other things if he be not in his appropriate work, it is a failure.

9. The Messianic character of the 23d Psalm.  
EDWIN H. HAWLEY, N. Y. City.  
This essay attempted to show that the Psalm re-

ferred singly and entirely to Jesus Christ. It was a clear and practical exposition.

10. Justinian Ernest.

FRANCIS SMITH, South-Reading.

This young nobleman was born 1664 and appeared before the Lutheran community a zealous advocate for reform and missions. He saw that to sustain missions, it required, as it always does, not sacrifice but reform. In two letters to his brethren he proposed these three questions. 1. Is it right that evangelical Christians should keep the gospel at home, while the papal church is sending forth her doctrines into every land? 2. Is it right to educate young men for the ministry and not employ them? 3. Is it right to spend so much in dress, so little to promote religion. These questions evince, similar to what has been said by Judson the enlightened and ardent piety of the man. He asked not, is it pleasant, public or profitable, but, is it right? Nor did he merely write letters. He gave \$12000 to establish a mission and in addition to all, personally became a missionary. But in an all-wise Providence he was denied this privilege. He left his country but was heard of no more. Yet his name lives. And what a lesson should his example teach to the church in modern times!

11. Theological Liberty.  
SHADRACH S. BRADFORD, New Bedford.  
This essay condemned a spirit of exclusiveness, yet insisted on a firm adherence to what is fundamental and really revealed in religion and advocated a right medium between skepticism and bigotry. Sound doctrine will lead to correct practice.

12. Instructive preaching.  
SILAS B. RANDALL, Groton.  
The aim of preaching being to present scripture truth, the understanding should be addressed with other faculties. Without operating to some extent upon the imagination and passions the understanding even though reached would not be profited. Therefore preaching should not be merely demonstrative. Should the truth be made as clear as a problem, it would be as cold and ineffective. No better effect would follow from addresses to imagination. The neglect of preaching the fundamental doctrines of the gospel at the present day was considered a great mistake and sin. The whole system should be illustrated, in all its branches.

The essays generally were characterized by a good spirit and were delivered with becoming earnestness, and unaffected simplicity. They certainly did credit to their authors and the influence under which they have been trained. The occasion seems annually to increase in interest and indicate good things to the church in bringing sinners unto God.

An address was anticipated in the afternoon from Prof. Sears, but his health failing at the time reserved for preparation the Alumni had to close their duties in the Anniversary exercises at the Town hall. This was done with much unity of feeling and action, around a table containing fifty plates, and with abundant satisfaction.

For the Christian Reflector.  
Worcester Baptist Association.

Westboro, Aug. 20th, 1840.

Mr. Editor.—The Worcester Baptist Association convened here this morning to observe its twenty-first anniversary. The introductory sermon was delivered by the Pastor of the Baptist church in Princeton, Rev. Mason Ball, from 1 Pet. 2: 7. "Unto you therefore which believe he is precious." At the close, a collection was taken up for the benefit of the widows and orphans of deceased Baptist Ministers, amounting to \$18.51.

The association was organized by choosing Rev. L. Tracy Moderator and Brethren S. B. Swain and J. Jennings Clerks.

The brief introductory remarks of the moderator were appropriate, scriptural, and interesting. The letters from the churches presented their state to be somewhat cheering. A few churches have enjoyed a revival, and nearly all have received some additions. The largest addition by Baptism to any church was 51, and the next largest was 41. The whole number of additions by Baptism was 118, and by letter 119. The present number of communicants in the Association is 2979. In the afternoon Prof. Newton of the Theo. Institution in Maine, preached an able discourse from Matt. 6: 10. "Thy kingdom come." Committees were appointed to report tomorrow on various benevolent subjects. A motion to adjourn then prevailed, and we separated to meet tomorrow morning at 8 o'clock.

Religious meetings were observed in the evening, and early in the morning brethren met for social prayer.

Aug. 21. The Association met this morning, in accordance with their resolve. The different committees reported. The report on Temperance, containing strong principles, and referring to the wonderful reform among the Irish population of Europe and America, was unanimously adopted. It is ardently hoped that the churches will act upon the principle of that report in the love and fear of God, until no encouragement to drunkenness shall be found within the limits of the church.

The report on the subject of slavery was all that Abolitionists desired. It called forth an interesting discussion, and was passed by a full vote.

An interesting report was adopted presenting to the churches the claims of the W. C. M. L. High School, which it is hoped will be felt, and acted upon.

As the readers of your valuable paper will be soon favored with these reports entire, it is unnecessary to speak of their respective merits. The cause of truth, I trust, has received an impulse accelerating the progress and the triumphs of the Redeemer's kingdom.

In the afternoon, Rev. Charles Tracy, Secretary of the Mass. Bap. Convention, presented the claims of Home Missions in an able and pertinent address, and a collection was taken up. Dr. Bolles was heard with interest in relation to the claims and progress of Foreign Missions. Rev. Mr. Bradbury, agent of the A. and F. Bible Society, then addressed us with reference to the Bible cause. To this society the heathen world may now look for a faithful translation of the mind of the spirit as revealed in the word of God.

The closing services of this interesting anniversary were connected with an interesting sermon from Rev. S. B. Swain from Rom. 1: 16. "For I am not ashamed of the Gospel of Christ." Several hundred communicants then assembled around the

table of the Lord, to observe the ordinance of the Gospel designed to show forth the death of Christ until his second coming. The occasion was solemn, interesting, and profitable.

"Sweet was the love that mutual glowed  
Within each brother's breast,  
And bound in gentler bonds each heart,  
All blessing and all blest."

And thus closed this interesting anniversary, this feast of love. May the God of grace render this season a rich blessing to his cause.

I am yours most respectfully, J.

Christian Review.

The 19th number of this excellent work has made its appearance. The contents are as follows:

1. Biblical Interpretation.
2. Judas Iscariot.
3. Thiersch on Classical Education.
4. On the Prejudice against piety as hostile to present happiness.
5. Early Mohammedan History.
6. Education movement in Massachusetts.
7. Charles Elwood, or the Infidel converted.
8. Influence of Mothers.
9. Macaulay's Miscellanies.
10. Literary Notices.

Subscribers who have not called for their Nos. will understand that they will not be sent from here at their expense without order.

Agent.

The Boundary Question.

We copy the following interesting article on this subject, from the Liverpool Times of August 3:

"We have just received a copy of the valuable and interesting report of the gentlemen above-named, on the subject of the boundary between the United States and British America. It was probably to be expected that they were appointed some time ago by the British Government, to examine the country claimed by England as a part of the province of New Brunswick, and by America as a part of the State of Maine, for the purpose of ascertaining the exact features of the disputed territory, and more especially of the two lines of Highlands, claimed by the two countries as defining the boundary settled in the treaty of 1783. This examination seems to have been extremely minute—much more so than either of the previous surveys of the British or the American Governments, in which they point out most extraordinary mistakes, such, for instance, as a blunder in the elevation of the land at the north-west angle of Nova Scotia, of upwards of two hundred feet, in the survey made in 1838 by the Commissioners appointed by the State of Maine, and others scarcely less extraordinary in the survey made by Colonel Bouchette, who examined the country some years ago on the part of the British Government. The general result of the report is extremely favorable to the claims of the United States, and renders it highly probable that by far the greater portion of the territory now claimed by America as a part of Maine, will be declared to belong to the British Crown."

It will be seen from the following extract from the report of these gentlemen, that they have found a line of Highlands exactly corresponding with the line claimed by the United States, and that in their opinion can be considered in accordance with the second article of the treaty of 1783:

"They report that 'we have found a line of highland, agreeing with the language of the 2d article of the treaty of 1783, extending from the north-western head of the Connecticut River to the source of the Chaudiere, and passing from there, in a north-westerly direction, south of the Roostock, to the Bay of Chaleurs. The course of this line is traced out on the map A, accompanying our report, upon the left margin of this map we have placed a section of the country along the line as far as the Lake Umbagog, and passing from there, in a north-westerly direction, south of the Roostock, to the Bay of Chaleurs. The course of this line is traced out on the map A, accompanying our report, upon the left margin of this map we have placed a section of the country along the line as far as the Lake Umbagog, and passing from there, in a north-westerly direction, south of the Roostock, to the Bay of Chaleurs. 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## Poetry.

[From Blackwood's Magazine.]

## Malachi.

"The day cometh that shall burn as an oven; and all that do wickedly shall be stubble."

"But unto you that fear my name shall the Sun of Righteousness arise."

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts."

"Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord."—Malachi, ch. iv.

A sound on the rampart,  
A sound at the gate,  
I hear the roused lioness  
Howl to her mate.

In the thicket at midnight  
They roar for the prey  
That shall glut their red jaws  
At the rising of day.

For wrath is descending  
On Zion's proud tower;  
It shall smite like a cloud,  
It shall wrap like a shroud.

Till, like Sodom, she sleeps  
In a sulphurous slumber.

For, behold! the day cometh,  
When all shall be flame;  
When, Zion! the sackcloth  
Shall cover thy name.

When thy bark o'er the billows  
Of Death shall be driven,  
When thy tree, by the lightning,  
From earth shall be riven;

When the oven, unkindled  
By mortal, shall burn;  
And like chaff thou shalt glow  
In that furnace of war;

And, dust as thou wert,  
Thou to dust shalt return.

'Tis the darkness of darkness,  
The midnight of soul!  
No moon on the depths  
Of that midnight shall roll.

No starlight shall pierce  
Through that life-chilling haze;  
No torch from the roof  
Of the temple shall blaze.

But when Israel is buried  
In final despair,  
From a height o'er all height,  
God of God, Light of Light,

Her sun shall arise—  
Her great Sovereign be there!

Then the sparks of flame,  
From his chariot-wheels hurled,  
Shall smite the crowned brow  
Of the God of this world!

Then captive of ages!  
The trumpet shall thrill  
From the lips of the seraph  
On Zion's sweet hill.

For vested in glory,  
Thy monarch shall come,  
And from dungeon and cave  
Shall ascend the pale slave;

Lost Judah shall rise  
Like the soul from the tomb!

Who rushes from Heaven?  
The angel of wrath;  
The whirlwind his wing  
And the lightning his path;

His hand is uplifted,  
He carries a sword;  
'Tis Elijah! he heralds  
The march of his Lord!

Sun, sink in eclipse!  
Earth, earth shall thou stand,  
When the cherubim wings  
Bear the King of thy kings!

Wo, wo to the ocean,  
Wo, wo to the land!

'Tis the day long foretold,  
'Tis the judgment begun—  
Gird thy sword, thou Most Mighty!  
Thy triumph is won.

The idol shall burn  
In its own gory shrine;  
Then, daughter of anguish,  
Thy day-spring shall shine;

Proud Zion, thy vale  
With the olive shall bloom,  
And the musk-rose distill  
Its sweet dew on thy hill;

For earth is restored,  
The great kingdom is come!

## Miscellany.

[From the New York Observer.]

## Speaking the Truth in Love.

Had we been on the western coast of Africa, when Gaytonbamb, with his herd of savage followers, was rushing on the feeble mission family with weapons to murder, and utensils to cook their victims, preparatory to a cannibal banquet, it would have appeared to us a very pleasant mode of repelling the assault, to speak gently in the ear of the ferocious multitude the word of the Lord, and say, "Thou shalt not kill."

Should the lawless mob in this city break over all barriers and roam through the streets, spreading death and destruction in their fearful path, it would certainly be very desirable to disperse them by the simple and constituted remedy, the reading of the riot act.

The only objection to these gentle expedients is that their employment under the circumstances would be utterly vain. But the law of God is good, and the riot act wise, and both ought to be respected. These illustrations have a bearing on the question, now so prominently before the public mind, "What shall be done to prevent the success of the Catholic movement in this city?" We do not for a moment compare the Catholics to the classes alluded to. Not at all. There is a wide, immeasurable distance and difference between them. The former are borne on to accomplish their purposes, without knowledge or wisdom to guide them. Obedient to the wild impulse of passion, they would carry all before them in their desolating course. The latter, guided by leaders whose subtlety knows no equal, moving with caution that defies scrutiny, and with coolness that takes no rash steps, are "comparing sea and land," not to make one proselyte, but to secure in their hands the hard-

earned money of Protestants to sustain Romish schools. And the moment that faithful sentinels on the towers of civil liberty, sound the alarm, and assure the people that their free institutions are in danger, the Catholic persecutions, intolerance, bigotry and the like, while many Protestants give them their sympathies and say, "You must speak the truth in love; these people have precious souls; you must not get up a crusade against them; you will put it out of our power to do them any good, if you hurt their feelings and provoke their resentment."

All this is very well if any measures but those of "truth and love" are contemplated. But no other measures for the accomplishment of moral purposes ought to be attempted. Take the case before us. The Roman Catholics of this city now claim as a matter of pure justice that a separate portion of the Common School fund shall be set apart for their distinct and exclusive control. To obtain this pretended right they declare publicly that they will go for any party that will do them what they call justice on this point, and as soon as a party shall be in the ascendancy that will grant them the boon, the work will be done. Roman Catholic schools will be supported by the money of the people, and a union between that church and the State will be consummated. All Protestants see the facts and are ready to ask what shall be done? Shall we send them Bibles? Shall we send them tracts?—Shall we go and take them by the hand, and persuade them to think better of their ways, and assure them that we love their souls, and desire most earnestly to see their salvation secured? Certainly. These things ought to be done, and there are other things not to be left undone. In less than three months the question may be put at rest, and the time for resistance may be gone forever. It is worse than idle to shut our eyes to the fact that the Roman Catholics of New York are seeking to violate civil and religious liberty. And the indifference which Protestants manifest on the subject, the almost unbroken silence of the press while the work is going on, afford sad reason to fear that ere long, the mournful spectacle will be exhibited of sectarian schools supported by law in this land of boasted equal rights and privileges.

Let no one imagine that we speak thus from any ill will that we bear to the Catholics. They are our fellow-beings, bound to the same judgment-seat with us. They have souls, immortal spirits, to be ransomed or ruined. For their salvation we would make any sacrifice. Our readers know the spirit which these columns have always breathed toward the deluded followers of the Pope of Rome. The sainted Nevins gave utterance to his "Thoughts on Popery" through this paper. We would cherish his spirit. We would speak the truth in love. But we would speak the truth, and the more freely and fearlessly, when the danger is more imminent, and the time for speaking to any purpose, is rapidly passing away.

While upon this subject, it may be well to notice the replies of the Catholic papers of this city to our former remarks. The positions we have taken were not hastily assumed, and the assaults of Catholics upon them only demonstrate their strength. We quoted the bold avowal of one of the speakers at one of the Catholic meetings, who after having insisted that justice required that they should have a part of the fund, declared—

"For himself, he cared not for what party a man belonged to; but he was for that man or that party that would do them justice; and to that man or that party that was unwilling to render justice to them, he was opposed." (Great applause.)

"Upon which declaration we remarked; 'Here is an offer, publicly made under the sanction of the priests of this sect, to support that party in politics which will vote the public money for the support of the Roman Catholic religion. It is the most monstrous attempt at a union of church and state that we have ever seen.'"

They now reply that the sentence was an isolated one, uttered by a single speaker, that the speaker simply said that he would go for the party that would do them justice. But he had repeatedly declared that the justice he demanded was a part of the school fund; this was afterwards re-asserted, and the whole claim is based on this assumption, that "we ask nothing but justice." The sentiment was received with "great applause" by the assembly, who thereby expressed their approbation and adoption of it; and Dr. Power and Bishop Hughes sat by and acquiesced.

But one of these papers has discovered a new argument in favor of the Catholic claim and thus urges it.

It will be recollected that an effort was made last winter and spring by the Presbyterian Synod of Ulster to secure a portion of the School Fund for the support of their separate and exclusively Presbyterian schools. The project signally succeeded. Now if the Editor of the Observer is able to point out the difference between the demand of the Ulster Presbyterians, and that of the New York Catholics, we will admit that he has made out a point of some consequence to the opponents of our claims.

Which we certainly can do most readily.—The Synod of Ulster is in Ireland, under the sway of a government where Church and State are united, and the very least that that government could do in justice would be to grant the Presbyterians their petition. The Catholics could not have formed a weapon more effectual against themselves. Where Church and State are united their demand is reasonable, and when their demand is granted the union will be formed. As yet, this is a land of religious liberty. This is the difference between the two cases, and we agree entirely with them, that in showing the difference "we have made out a point of some consequence."

We made allusion in a former article to the solemn truth that we might yet be called to resist unto blood; and our Catholic opponents protest great horror at such an intimation, as if the suggestion were impious. But the Apostle intimated to the Hebrews that such times were before them when he said, "Ye have not yet resisted unto blood, striving against sin." And the church of Rome has made history of that which was then prophecy. What has been, may be again. Let this effort to establish Catholic schools on the funds of the people be successful, let the "Ladies of the Holy Heart" and "Brethren of Christian Schools" brought in from abroad by Bishop Hughes, be sustained by the American people, let the Catholics have all they claim as "right, and just, and equal," and who can tell how soon the days of Roman power may return to cover this land with moral darkness greater than that of Egypt, and to extinguish forever the hopes of freedom. We anticipate the necessity of "striving against sin" in this form, and shall "resist," if necessary, until the predictions

of the Apostle are again verified in the experience of American Protestants. And if the Catholics should succeed in their cherished and deep-laid plans, to subjugate this country to the Papal See, we shall at least have the satisfaction of recollecting that we were faithful in sounding the alarm, while yet the danger could have been averted.

[From the Massachusetts Abolitionist.]

## Mississippi—The Connection of Things.

We have grouped together below a few facts in relation to the state of things in Mississippi. We suppose a few words in relation to the past will not be amiss. They may serve to enlighten some plain farmers, if they do not some broken merchants and northern capitalists. Well, a few years since, (we give things in the order of time,) the price of cotton began to rise, and ran up very soon to an unprecedented height. Immediately a clamor was raised in Georgia and Mississippi for the Indian lands. Georgia has a surplus slave population, which she must send out of the State, or find employment for by opening new lands. To this end, as well as to reap the benefit of the high price of cotton, she must oust the Cherokees. Mississippi, influenced more especially by the cotton fever, and a desire to increase the population of the State by the emigration of planters and others, must oust the Choctaws. Both succeeded. The Georgia lands were mostly taken up, we believe, in the State. The Mississippi, or Choctaw lands, were thrown more generally into the public market. Cotton was high and the lands cheap, and there was a glorious chance for fortune making. So the representation was. Northern merchants and capitalists, some in person and some by their agents, rushed to the spot. Some Bostonians went, authorized to buy up lands, on northern paper, to be sure, to the extent of half a million of dollars. Members of churches, patrons, some of them of the Board of Missions, did it, seemingly without being aware of what they were doing. The lands were bought. That was the beginning of the land speculation mania. It went from Mississippi to other States.

But the new lands were valueless, and could yield no fortunes, unless they were cultivated. The cultivators were not there. They must be had. Free laborers could not go there if they would, to work side by side with slaves, and they would not if they could. So, in came the cultivators, in the shape of 90,000 slaves, valued at \$90,000,000 imported in the space of three years or so, from Virginia, Maryland, Kentucky, and other slavebreeding States. These were bought, to a great extent, on northern paper. They were sold in Mississippi to emigrants and native planters, at a great advance, but should come, to be paid for when the cotton crop should come in, on the plantation, as security. That was the origin of the new and dreadful vigor with which the inter-state slave trade was driven, in 1835 and onward. That was the time of great indignation meetings and furious mobs in our commercial emporiums, to put down abolition discussions.

Time rolled on. The day of payment came. The northern speculator bought his land of the government with northern paper, his own or borrowed; in most cases the latter, we suspect. Of course he promised to pay the bank or house, whose paper he used, at a given time. He sold his land to the native or emigrant planter on credit, and took either the planter's note, with a mortgage on the land, or negroes, or the forthcoming crop, or altogether, as security. That was the origin of the new and dreadful vigor with which the inter-state slave trade was driven, in 1835 and onward. That was the time of great indignation meetings and furious mobs in our commercial emporiums, to put down abolition discussions.

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until in the end the capitalist or bank has pocketed the loss, and the blow fell at length on the community at large. In this case, however, when the several parties, in the person of the slave trader or the New Orleans merchant, went to gather up the fragments, the chivalrous pliancy, that had not yet eloped to Texas with their slaves, just said to the slave trader or the merchant that their contracts for the negroes were not valid in law, and therefore that they should not pay them; and as to taking the negroes they paid them defiance. Of course the matter went into court, when it was found to be sure that they were introduced in violation of the law passed some years before, but at the time a dead letter, prohibiting such introduction; and the court decided, therefore, that all such contracts were null and void, and \$90,000,000, mostly of northern capital, was annihilated forever, at a blow!

Other branches of southern trade suffered, of course, in a similar way. We do not pretend, in the above, to have detailed the several steps of the general process with exact business accuracy. We write for the common reader, unacquainted with the technicalities of the trade, not for business men. So much then for the benefits of southern trade, and the glorious fortunes that were to be reaped from the Choctaw lands, and ploughed out of the backs of the poor negroes. We suspect that some of our good men in Boston lately thought what they were doing when they rushed so eagerly to the purchase of those lands.

They understand it now however. Bankruptcy has opened their eyes to the facts in the case. But do they, or does the community at large, understand and duly appreciate the moral relations, and see, as they ought, the moral causes of these tremendous judgments? We fear not. Yet we do any one need to be told, after what we have said above, that these calamities have all come in the direction of, and in direct connection with, the oppression of the Indian and negro? Say if you will that the loss of gain has been back of this. True, but when God deals with nations, to make the justice of his judgments manifest, he must visit them only for their overt action—not for latent, but developed character. Admit then that loss of gain was at the bottom; the grand, overt, national form in which it developed itself, and by means of which it reckoned on its fortunes, was the oppression of the negro and Indian. To make room for the negro in his chains, treaties were broken, and the Indian driven from the land of his fathers. The land went to the shambles, the trade in blood was quickened into terrible activity, and the opening forests resounded with the sound of whips and the clank of chains. And it is with national character in this development of it, that God has been holding forth fearful controversy. And with what calamities has he visited it? Without a miracle, how could the visitation have been more direct and emphatic? Will the people learn righteousness? Or will they foolishly lose sight of the real difficulty, and resolve their troubles into financial arrangements of bank or anti-bank? If these things are done in the green tree, what shall be done in the dry?

## The Idolater.

A few years ago, a gentleman who was connected with the government of Bengal, went from Bombay to the Mahabatra country, for his family's health. His little daughter, not three years old was one day walking in the grove with a native. They approached a native temple. The man stepped aside and prostrated himself before a stone idol, that was placed in the door of the temple. When he returned, the child said to him, "Sanny, what for do you do that?"

"O, mussy, that my God."

"You God! why, your God a stone, your God no can see, no can hear, no can move, your God see every thing; make you, make me, make every thing."

The gentleman's family remained a number of months in this place, and Sanny continued to resort to the temple, while the little child reproved him. But he became attached to the child, and when he thought she was going to leave the place, he said to her, "what will poor Sanny do, when massa go to England? Sanny no father, no mother."

"Oh Sanny," she instantly replied, "if you will love my God, he will be your father and your mother too."

Sanny, with tears in his eyes, promised that he would love God.

"Then you must learn my prayers," said she, and she taught him the Lord's prayer, and her morning and evening hymns.

One morning, while the family to which the little girl belonged, were assembled for prayer, Sanny came into the room, took his turban off his head, knelt on the floor, and repeated after his father, the Lord's prayer.

From that time there was a visible change in his whole conduct, particularly in his regard to truth. He was anxious to learn English, that he might read the Bible, and in a little while he accomplished the task.

Children, never say you are too young to be useful, when such an example is before you. Try to reprove those who are doing wrong, and although at first they may speak unkindly to you, they will love you in the end. Begin to do to be of use in the world; there is no better time to begin. As you look back on the past, can you not see many opportunities neglected, where you might have benefited a fellow creature? Begin to-day then, to live for the good of others, and if your lives are spared to see the close of this year, you will rejoice to look on the past, and the remembrance of what you have done will always give you satisfaction.

Tokens of Good.—A very clear evidence of the good influence of the "World's Anti-Slavery Convention," may be seen in the violent and simultaneous denunciation which is visited upon it by such pro-slavery prints as the New York Observer, Bennett's Herald, the Vermont Chronicle, the Commercial Advertiser, the Journal of Commerce, and others of the like spirit. These papers form a sort of body-guard for the "patriarchal institution," and nothing which has a tendency to endanger its perpetuity can escape their vigilance. The "World's Convention" has thrown them into an agony of apprehension for the safety of their charge, and they have sought upon a new system of detraction, misrepresentation, and special pleading, to counteract as far as possible the influence of the Convention, and secure the case of a pro-slavery priesthood, who gladly consent with the thieves and become partakers with the adulterers of the South.

The excellent resolutions on church action against slavery, reported by the Rev. John Angell James, a man whose praise is in the churches of both Great Britain and America, seem to be peculiarly unobnoxious to these champions of women-whipping and baby-stealing. The idea of excluding from church-communion those who trade in the souls and bodies of men, is as painful to them as the idea of the halberd to the assassin, who knows his deeds and trembles at the coming retribution.—C. W. Wilson.

Over-shoes for Children. Sir: It is a subject of regret that there is so great a demand, in this part of the country, for children's India rubbers; and as your Journal is probably taken by every physician in New England of any distinction, I am desirous of enlisting, through its pages, their influence against so pernicious a custom. Are not parents sensible that they cannot well do their children a greater kindness than thus to protect their feet from external dampness and paralyze them in perspiration? The feet of children should be well bathed in the coldest water every morning throughout the year, and they should then be protected by nothing thicker, warmer or more superfluous to water than leather shoes. If we wear, the soles of these shoes are soaked through, no injury can come of it, if the child have never been made tender and susceptible of cold by the practice I feel it a duty to discourage. On the contrary, he will run and sport about more briskly, and lay the foundation of a firm constitution, and more vigorous and uniform good health.

I have noticed several families of children whose feet are thus habitually guarded, and find them looking puny and pale, kept at home from school exercise by colds, than any other children by bad walking, and in sickness, offering much less resistance to disease than those whose systems have been fortified by more hardy management. Let a child, after three or four years of age, be accustomed to reasonable exposure of every kind, and exercise as much as he will, and he will be better and happier in his earlier years, and grow up with vigor of health and elasticity of mind, which I have seldom seen surmounting a pair of children's India rubbers.

Boston Medical and Surgical Jour.

Industry of our Grandmothers.—"NORTHBOROUGH, MASS., SEPT. 26TH, 1769.—The good women in Northborough, zealous of emulating, yet ambitious of excelling their sisters in other towns, agreed to spin what each should please, and appointed a day on which to meet at the house of the Rev. Mr. Whitney, to present him and his consort with what each had spun. For that end accordingly, on the day appointed, they assembled at the house of their minister, about three o'clock in the afternoon, bringing with them the fruit of their labor and industry. Upon computing, it was found that they had brought 70 fourteen knotted skeins of linen, 94 seven knotted skeins of tow, and 83 seven knotted skeins and 4 knots of cotton, amounting to 2223 knots—Also one woman brought a linen sheet, two others brought each of them a towel; she sent a pound of worsted—all of which they generously gave to their pastor. The number of women was forty-four. It is presumed that this act of generosity much exceeds what any other people have done for their minister, in this way. Especially will it be thought so, when the smallness of the place, the fewness of its numbers—that this was spun at their own houses, and out of their own materials, are considered.

Leicester, Aug. 31, 1769.—Very early in the morning, the young ladies of this town, to the number of 45, assembled at the house of Mr. Daniel Harrington, with their spinning wheels, where they spent the day in the most pleasing satisfaction, and at night presented Mrs. Harrington with the spinning of 602 knots of linen, and 446 knots of cotton. If any should be inclined to treat such assemblies or the publication of them, with a contemptuous sneer, as thinking them quite ludicrous, such persons would do well first to consider what would become of our (so much boasted) manufactures, on which we pretend the welfare of our country is so much depending, if those of the fair sex should refuse to lay their "hands to the spindle," or be unwilling to "hold the distaff?"

Boston, Dec. 25, 1759.—We hear one single person has had spun, within six months, in this town, by children (chiefly) that have learned to spin during that space, thirty-six thousand, six hundred and eighty skeins of fine worsted yarn, which will make about seven thousand, three hundred and twenty yards of five women's apparel, which it is hoped, will soon be all woven, dyed and dressed in the Province Factory House, in Boston.

Exemplary Piety.—A friend states to us that a clergyman of the Episcopal Church in North Carolina, who is so zealous in religion that he constantly maintains a daily morning prayer meeting, has just sold his wife's slaves for \$33,333.33. Well, what of it? They were only negroes. And besides, it is very likely he will give a part of it to the Bible or the Missionary Society, or perhaps he will use it to make a donation to some feeble congregation of the North to help them build a church. If any such congregation wishes to apply for a part of the price, we will furnish the gentleman's address for that purpose.—Emancipator.

The Maine Farmer mentions with approbation the plan contrived by Mr. Daniel Savage, of Augusta, for taking a horse that is hard to catch. It is simply to attach a common trace chain to the animal. This is no incurrance except when he begins to run. He will then invariably step into it and stop himself. The Dr. says it is no use to try speed with a traitor horse; for if he cannot run faster than yourself, he is not worth catching.

Mourning Apparel.—A religious association in Vermont, called "The Windham and Bennington Association," have recently passed the following resolution:—"Resolved, That it be, and is hereby earnestly recommended to our brethren to discourage, by their example, the practice of wearing mourning apparel on the death of relatives or friends."

Steam Ship President.—The steamer President arrived at New York on Monday afternoon, 17th, at 4 o'clock, having made her voyage from Liverpool in 16 days. The Acadia therefore has beaten her by a little more than three days.

## BOOKSTORE REMOVED.

Borr, Howland and Co., HAVE removed their Bookstore and Bindery to their new stand, The door stands at Porter's, Temperance House and opposite Brinley Hall.

The Patrons of this establishment are respectfully informed that by this removal, improved accommodations and facilities for carrying on their business to the best advantage have been secured.

The location is central and very convenient, being near the Rail Road Depot, and every exertion will be made to retain the extensive patronage with which they have heretofore been favored.

Bookbinding attended to as usual.

Worcester, April 1, 1840.

## Printing Office Removed.

THE subscribers have removed their materials and apparatus for Printing from No. 5 Goodfords Row, to the spacious and convenient Rooms, formerly known as Burr's, at 114, opposite Brinley Hall, where they will be happy to accommodate their friends and the public with every description of

Book and Job Printing,

at short notice, in the best manner, and on favorable terms.

M. SPOONER,

Worcester, April 8, 1840.

## Safes, Safes.

NOW is the time to buy a Safe or get your old one repaired at the Worcester Safe Manufactory.

All orders gratefully received and immediately attended to by

JABEZ BIGELOW,

at 114, opposite Brinley Hall, where they will be happy to accommodate their friends and the public with every description of

Book and Job Printing,

at short notice, in the best manner, and on favorable terms.

M. SPOONER,

Worcester, April 3, 1840.

Worcester, April 3, 1840.

## Selling Off! Selling Off!

Note is the time for Bargains.

THE subscriber wishing to reduce his Stock of Dry Goods, which is one of the largest in town, presents his whole Stock at very reduced prices.

Worcester, June 9, 1840.

OKRIN RAWSON.

## SCHOOL BOOKS.

Dorr, Howland & Co.

KEEP constantly for sale a general assortment of BOOKS, in Common Schools, High Schools, Academies, and Female Seminaries; Also, SCHOOL STATIONERY, of all kinds, such as Writing and Copying Books, Paper, Quills, Steel Pens, Slates, Pencils, Ink, &c. &c.

All Orders supplied at the lowest market prices, and in low for Cash, or at any regular Bookstore prices, and in

By devoting ourselves more particularly to the branch of the business, we hope to make our Store

THE SCHOOL BOOK DEPOSITORY for Worcester County, where any always be found every article usually wanted in Schools.

Merchants, Teachers, and School Committees, are invited to patronize our establishment.

Worcester, Feb. 12, 1840.

## Family Bibles.

DORR, HOWLAND & CO. have just received a

new supply of Bibles of various sizes, which make their assortment quite large—large family Bibles, good paper and binding from two to five Dollars.

Worcester, May 15, 1840.

## Letter Paper.

DORR, HOWLAND & CO. have now in

good assortment of plain and ruled Letter Paper, from Ames's, Hubbard's, Kendall's and other Mills, of good quality, at low prices.

Worcester, May 15, 1840.

## NORWICH AND WORCESTER RAIL ROAD.

RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.